The Review of Religions

Editor—A. Q. Niaz

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE ATONEMENT OF JESUS

According to the Christian belief, the doctrine of atonement is based on the Divine Sense of justice and mercy. Adam sinned. His descendants became sinners by inheritance. Justice demanded punishment but Mercy came to our rescue and atonement was the remedy : Jesus suffered for us the penalty of our sins. Divine justice was thus satisfied. It is essential to believe in this before we can be saved. If we do not believe in this, we shall be demned.

But is this justice ? Is Divine justice honoured in meting out punishment to those who hardly merit it ? If man is a born sinner and therefore incapable of doing righteousness, is punishment justified ? God gave us a sinful nature. There is no default on our part and no neglect of duty and hence there should be no punishment. There is no occasion therefore for repentance and no need for atonement. This is clear and simple logic. Jesus on whom be peace, seems to think, likewise. He says, "Forgive us our debts as we forgive our debtors" (Matt. 6 : 12—15). When are we said to forgive our debtors ? When we remit the debt freely without receiving any payment, and not when somebody else makes the payment to us on behalf of the debtor. According to the Christian doctrine of atonement, Jesus paid the "price" of our sins. He made the payment with his blood. We are thus saved by the "Blood of the Lamb". But is this forgiving " as we forgive our debtors " ?

Jesus himself comments on his own statement. He says, " If ye forgive men their trespasses, your Heavenly Father will also forgive you" (Matt. 6 : 15). "If thy brother trespass against thee and turn again to thee saying I repent, thou shalt forgive him" (Luke 17 : 4). He even asks God to forgive his enemies on the score of their ignorance. "Father forgive them, they know not

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as other foreigners were. They have seldom married their daughters to sons of Hun but their sons have taken unto themselves daughters of Hun as wives, and many children have been bought during famines and floods and other disasters, thereby adding to the Moslem population. Since the bitter rebellions in the North-west the Chinese have followed methods of appeasement. Other nations have had their eyes on these sons of Ishmael. The Soviets knew them to be a great power, and though at first in Central Asia and Chinese Turkestan the U. S. S. R. tried suppression and force to change these people, they later allowed them much more freedom, but at the same time used much propaganda and a great deal of that area has been Sovietized. Only lately has the large province of Sinkiang been returned to China—that territory has a population of over a million Moslems. The Russians had compelled the missionaries to leave, had imprisoned one (who was finally released and sent back to Lanchow, Kansu) besides arresting other Christians and closing dispensaries, schools and churches. Now there is a new day dawning for that area and we hope that Mission Boards will seize the opportunity to enter.

The Japanese have been indefatigable for years in trying to win the Moslems in China & Manchuria to their sphere of "co-prosperity," but have signally failed. They allowed a mosque to be built in Japan, offered to build more and added other inducements. In a few places there has been some compliance but in most Occupied Areas the Moslems have even refused to join the Federation of Religions.

The Pakistan movement in India invited Chinese Moslems to visit India and sent delegates to China, but General Pai Tsung Hsi sent this statement to the Indian Moslem League: "The Chinese Islamic National Salvation Federation has as its twofold objective, the salvation of the nation and the propagation of Islam, but for the present the nation comes first. There can be no religious freedom to speak of when the freedom of the nation is not assured." Two million Chinese Moslems have directly participated in the nation's dual task of resistance and reconstruction. Of the thirty-six State Councillors, two are Moslems, two also are on the legislative Yuan, one is on the People's Council.

Missions to Chinese Moslems were started after the Edinburgh Conference, and there have been many consecrated men and women who have worked for Moslems in China, among whom were G. W. Clark of Yunnan, Herbert Rhodes, the Bothams, Miss Garland, the Harrises, the Streets, the Taylors, the Woods, Mrs. and Miss Soderstrom, also Mr. and Mrs. Mann, and William Borden (who died *en route* to China while in Egypt). In other missions there have been the Holtons, the Hansens, the Masons, Dr. Crawford, Dr. Pettus, Charles Ogilvie, Lyman Hoover, the Holdens, Bishop Molony, the Rev. W. J. Drummond, E. W. Thwing, J. Vale, J.

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Hutson, D. McGillivray, the Matsons and many others. Yet it is only a handful of missionaries who have been set apart for this particular work, as other fields have seemed less difficult and more urgent and showed more promise of results. Much of the work for Moslems in China received its impetus and inspiration through Dr. Zwemer, who visited China in 1917, 1918 and 1933. The Society of the Friends of the Moslems, started by Bishop Molony in 1927, with a handful of members, has now grown to a membership of three hundred, with representatives all over the world, international and interdenominational, with a quarterly newsletter for prayer, information and fellowship. It also gathered together all the literature especially prepared for Moslems into one central printing and distributing centre at the Religious Tract Society in Hankow. There are still very few specialists for this work, which needs men and women equipped with the knowledge of two languages—Chinese and Arabic—special preparation in Islamics and a knowledge of the differences between the Chinese of other faiths and the Chinese Moslem. The latter, though in some parts of China seeming not to differ from the other Chinese, yet have distinct habits—subscribing to the mandates of the Koran with regard to preparation and "cleanliness" of food, fasting during Ramadhan, ceremonial ablutions, prayer, etc. In the burial of the dead, Moslem tradition is followed, not Chinese. If Moslems enter our schools or hospitals, special kitchens must be set up for them or their food must be brought in from a Moslem restaurant.

During the history of modern Christian Missions in China there have been between one hundred and two hundred converts, some coming from districts where few Moslems lived and so there was no opposition. Bishop Ku Ho Lin of the Sheng Kung Huei (Anglican Church) was the grandson of a Moslem woman in Paoning, Szechuan, who dared to rent part of her premises to the "foreign devil" when others refused. Through teachers in the Mission School and other missionaries Ku Ho Lin was converted and has given over thirty-five years of service to his Lord. The Rev. Mr. Sung of Kweilin (also Sheng Kung Huei) was converted when he was eighteen years old, while in a Mission school. This past Christmas in Lanchow some Moslem lepers were baptized. The law of apostasy prevails in some parts of China and converts are persecuted. There are many secret believers, therefore, who do not dare confess Christ openly.

During the past thirty years special literature for Moslems has been prepared, though Arabic tracts and gospels from the Nile Mission Press and other presses in the Near East have been used to great advantage. The cost of the preparation and printing has been borne by the R. T. S., Society of the Friends of the Moslems, generous grants have been made by the A. C. L. S. M., and indivi-

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duals have contributed. In 1927 there were some sixty books and tracts prepared in Chinese for Moslems. One or two of these were bilingual. Mr. Mason reviewed all these and the new committee on literature advised revision of most of them. Mr. Mason and Mr. Pickens also began a collection of Chinese-Moslem newspapers and magazines in order to ascertain what methods and lines of thought the Moslems were following. Mr. G. K. Harris at that time started the series of wonderful posters for visual evangelism, printed with splendid colouring and in bilingual form. Handbills of the larger posters were also made. A handbook for the use of missionaries was prepared by Dr. Zwemer and Mr. Mason, called "The Primer of Islam," which was later translated into Chinese, for Chinese Christians in Moslem districts. (The second edition was exhausted and recently Mr. Harris in Kansu has prepared a small handbook as a temporary measure.) Miss Garland, Dr. Darroch, Dr. Throop and others also prepared special literature. Some of the tracts from Cairo (notably "Sweet First Fruits" and those by Miss Trotter) were reprinted in Hankow and met with great success. Prof. Levonian's tracts when translated were much appreciated by Moslem students and *ahungs*. Arabic literature has always sold "like hot cakes," for the Moslems revere the Arabic script and are eager to read anything in the "sacred language." Bilingual books and tracts and posters make their appeal in districts largely influenced by the Chinese. Today the Chinese Government is establishing schools where the curriculum is in Chinese, but it also allows the Koranic schools to function, so the Moslem child frequently attends to his Chinese in the morning and his Arabic in the afternoon. There are translations of the Koran in Chinese, but the real Moslem prefers to read the Sacred Book in the Language of the Angels.

Why must we now be on the alert and send new messengers of the Gospel to the Chinese Moslem? "The men and women of the past," says a Survey of Central Asia, "were deeply versed in the Scriptures, fervent in prayer, gentle and humble and full of love to God and towards these Sons of Ishmael. But every generation has to fight the battle to faith afresh; there is no substitute for a living Christian experience, and if this dies out in any land, no strength of organization, custom or tradition will avail to keep that Church alive." Individuals must present the Gospel of the Incarnation, the Crucifixion, the Resurrection and Ascension of our Lord through the preached word, and through their own lives.

Raymund Lull spoke truly, "He who loves not [the Moslem] lives not and he who lives by the Life shall never die." "Go ye therefore"—to the Moslem.

—*Moslem World.*

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TWO LETTERS TO A KING AND A QUEEN

(BY IMAM OF THE LONDON MOSQUE)

Last June I presented Ahmadiyya literature (*Ahmadiyya* or *True Islam, A Present to H.R.H. The Prince of Wales* and *Islam*) to His Majesty the King of Yugoslavia and Her Majesty the Queen of the Netherlands, which they graciously accepted. Below I reproduce my letters and their replies.

To H.M. King PETER of Yugoslavia.

THE LONDON MOSQUE,
63 MELROSE ROAD, S.W. 18
2nd June, 1944

May it please Your Majesty,

I am a representative of the world-wide Ahmadiyya Movement in Great Britain. This movement was founded in 1890 by the Promised Prophet of this age, whose advent was foretold by the previous prophets of various nations; and in him was fulfilled the prophecy concerning the second advent of Jesus Christ. God showed through him many signs and disclosed to him abundantly the hidden events of the future, the fulfilment of many of which we have already seen with our own eyes. God informed him that his Movement would spread throughout the world and that the nations would quench their spiritual thirst at the sweet crystal clear fountain of Islam, and that He would bless him so much that kings would seek blessings from his garments.

Two of the books which I am presenting to Your Majesty are written by the present Head of the Movement, who is the second successor to the Promised Messiah, the Holy Founder of the Movement. He is a unique person in the spiritual world at the present time. He is indeed a living sign of God. Four years before he was born God disclosed to his illustrious father, the Promised Messiah, peace and the blessings of God be upon him, that he would be given a son who would be very intelligent, meek in heart and humble, who would succeed him and accomplish his work and convey his message to the corners of the earth. A great reformer he would be, and nations would be blessed through him, and that God would speak to him as He spoke to His chosen ones in the past. This prophecy has been fulfilled in his person. He succeeded the Promised Messiah in 1914 and God disclosed to him many hidden events of the future. In connection with the present war,

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God showed him in a vision the vicissitudes of the North African campaign and the final victory of the Allies, the details of which Your Majesty will find, with other visions in the enclosed pamphlet.

These books will give Your Majesty the outlines of the teachings of Islam concerning social, political, economic and all other spheres of life.

I have a great admiration for Your Majesty and the Yugoslav people for the heroic resistance to the German armies in March 1941, a resistance which will never be overlooked by the historians of the present war. Your Majesty's decision to resist will be considered a corner-stone in the edifice of the Allied victory. If Your Majesty's armies had not resisted the Germans, the latter would have attacked Russia a month earlier than they actually did, and the condition of the war might have been altogether different. But the resistance of Your Majesty's soldiers caused the Germans to delay their attack against Russia and thus saved Moscow from falling into German hands before the winter.

Finally I wish Your Majesty a safe and triumphant return home.

I have the honour to remain,

YOUR MAJESTY'S
most faithful servant,
J. D. SHAMS,
The Imam, The London Mosque.

REPLY

41, UPPER GROSVENOR ST
W. I.
June 7th, 1944.

SIR,

I am commanded by His Majesty to convey to you his thanks for the books which you were so kind as to send him. His Majesty is also grateful to you for your good wishes and for the very kind sentiments which you expressed for the people of Yugoslavia

I have the honour to be,
Sir,
YOURS VERY TRULY,
V. VOULCHURISHY,
Private Secretary to King Peter
OF YUGOSLAVIA.

His Reverence
J. D. SHAMS,
The Imam of
The London Mosque.

TO HER MAJESTY, QUEEN WILHEMINA

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OF THE

NETHERLANDS.

THE LONDON MOSQU

63, MELROSE ROAD,

26th June, 1944.

May it please Your Majesty,

I, as a repres ntative of the world-wide Ahmadiyya Movemer in Great Britain, am desirous of presenting to Your Majesty a fe books which I am sending under separate cover. Thousands c Your Majesty's subjects in the Dutch East Indies, in Java and i Sumatra have the honour of being members of this movemen Batches of youn; men and youths from the aforesaid countries hav gone to Qadian, the Headquarters of the Movement, to receiv religious education and many of them, after obtaining the highe degree: in oriental languages, have returned to their respectiv countrie: to impart the knowledge, they had acquired, to the countrymen.

In 1930 one of Your Majesty's Consuls visited Qadian an was very impressed and pleased to meet those students. I a glad to inform Your Majesty that the Dutch authorities in th aforesaid countries, as far as my knowledge goes, always took sympathetic view of our Movement, and I feel that I must congr tulate Your Majesty for the religious freedom they enjoy und Your Majesty's rule.

In view of this relation with Your Majesty I have ventured present to Your Majesty these books so that Your Majesty migl know about the teachings of this Movement.

Our Movement, unlike other worldly movements, is Divi one, founded by God Himself through Ahmad, the Promised Pr phet of this age. In his person the prophecy of the secon advent of Jesus Christ has been fulfilled. He was the bridegroo for whom the virgins were waiting. God in His Mercy sent hi that he might guide the world, full of sin and iniquity, to the pa of righteousness and justice and show them the way to pea and prosperity. God informed him that the time would arri when peace and righteousness would reign on earth.

Almighty God promised him that, though there would strong opposition and the winds would blow and storms and tempes would rage, the plant which I have planted through thy ha would grow and remain unshaken and no worldly power will upro

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it. Omniscient God also revealed to him that He would bestow upon him blessings after blessing until kings would seek blessings from his garments.

All-Powerful God promised him also that He would help those who would help his cause in any way. He showed through him numerous signs, some of which are enumerated in the presented books. Two of these books are written by the present head of our Movement, the second successor of the Promised Messiah, peace and blessings of God be upon him. He himself is a living sign of God. The Holy Prophet of Islam some 1400 years ago and later a certain saint 800 years ago, prophesied that the Promised Messiah would be given a son who would succeed him and accomplish his work and convey the Divine message to all peoples and his fame would reach the corners of the earth, and that through him nations would be blessed. All the signs mentioned in the prophecy have been fully recognised in him. God speaks to him and discloses to him many hidden events of the future and hears his prayers abundantly.

If Your Majesty wish to see a fresh sign of the truth of Islam, a sign the achievement of which can only be achieved through prayers, Hazrat Amirul-Momineen Khalifatul-Masih II, the present head of the Movement would pray, if he were approached to that end.

Finally I pray and wish Your Majesty and all the members of the Royal Family, and Your Majesty's Government a triumphant and safe return home.

I am,
Your Majesty's
most obedient servant,
J. D. SHAMS
Imam of The London Mosque.

REPLY.

Consulate-General of The Netherlands,
28 LANGHAM STREET,
London W-1, 13th July 1944.

DEAR SIR,

With reference to my letter of the 30th June I may inform you that His Excellency the Ambassador has offered the books together with your letter to Her Majesty the Queen of the Netherlands.

I have been informed that Her Majesty has graciously accepted your gift and wishes me to conver her thanks for your letter.

I am,
Dear Sir,
Yours Faithfully,
DU MEESTER, N.P., Consul-General

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PHILOSOPHIC ABSTRACTS

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what they do" (Luke 23 : 34). So it is terribly wrong notion that God forgives us our debt because Jesus has paid it to Him. That is not forgiveness at all. It is not the kind of forgiveness that Jesus teaches in his above quoted sayings recorded in the Gospels. Thus the Lord's Prayers leaves no room for atonement. The Lord God forgives our debts "as we forgive our debtors" and exacts no compensation from us.

The Holy Quran contains a condemnation of the Christian doctrine of atonement. It again and again refers to God as Ar-Rahman. The word Rahman means the Beneficent God who shows mercy to man without his having done anything to deserve it This directly contradicts the doctrine of atonement The name Rahman shows that God does not look for compensation or atonement. He shows mercy to man without his having done anything to deserve it. There is consequently no need for atonement

ZAHUR-UD-DIN BUTT,
Pleader, Ajnala, District Amritsar.

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ABSOLUTION OF ADAM

The doctrine of Redemption—the sum total of present-day Christianity, is founded on a false notion that Adam sinned and "wherefore, as by one man sin entered into the world, and death by sin ; and so death passed up on all men, for that all have sinned" (Romans 5 : 12).

In the present article we propose to examine this point in the light of the Genesis story.

It is well known to Biblical scholars that there are two versions about the story of Adam in Genesis. The one is known as the priestly narrative (Gn. Ch. I verse 1 to Ch. II verse 4a)[1] and the other as the prophetic narrative (Gn. Ch. II verse 4b to Ch. IV verse 26).

As far as the priestly narrative goes it does not accuse Adam. Rather in the priestly narrative the fact of sin is not mentioned till the time just before the Flood, when we are told that the earth was corrupt and full of violence (Gn. 6 : 11).[2]

Thus out of the two narratives the more reasonable one *i.e.*, the priestly narrative does not allege that Adam had in any manner transgressed the path of God. Rather it states that he was created in the image of God (Gn. 1 : 27 and 5 : 1).

As far as the prophetic narrative goes it seems to aim at debasing Adam, but the facts and evidence described by this version do not justify and bear out the final verdict.

According to the prophetic narrative Jehovah Elohim had forbidden Adam to eat " of the tree of the knowledge of good and evil (Gn. 2 : 17). But the serpent beguiled the woman and induced her to eat it.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat. "
(Gn. 3 : 6.)

This eating of the forbidden tree is the only allegation the prophetic version has been able to charge Adam with for his whole long life of nine hundred and thirty years.
(Gn. 5 : 5).

---

[1] See "Encyclopædia of Religion and Ethics", under the caption " Adam," V. I page 84.
In the priestly narrative God is mentioned as Jehovah while in the prophetic narrative He is mentioned as Jehovah Elohim.
[2] Encyclopædia of Religion and Ethics—" Adam ", page 85.

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1. Before making a detailed examination of this charge, it would be in the fitness of things to remind readers of the elementary principal of jurisprudence that an action becomes a sin only when it is accompanied by a *mens* or guilty mind. Thus it is the *mens rea* which is the *sine qua non* of sin. Suppose "A" in a state of coma or mental derangement utters abuses or even commits murder. His action cannot be called a sin for the "intention" that makes an act a sin is missing. Similarly if a Jew who is forbidden to eat pork (Lev. 11 : 7), eats a piece of meat under circumstances which do not justify him to believe that the piece that he eats is pork, it cannot be adjudicated that he has sinned, even though the piece in fact be that of pork, for the law bases its judgment upon the knowledge and intention.

With these facts in mind let us make an analysis of the prophetic narrative.

It states :—

" Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, 'Ye shall not eat of every tree of the garden.'

And the woman said unto the serpent : 'We may eat of the fruit of the trees of the garden' ;

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die :

And the serpent said unto the woman, Ye shall not surely die :

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat." (Gn. 3 : 1—6).

Now it is evident from the above statement that whereas "the woman" ate of the forbidden tree knowingly, Adam ate it unintentionally, for the woman gave it to him and he ate it. He had no reason to believe that the fruit which his beloved mate had given him to eat was that of the forbidden tree.

It could never occur to him that his devoted wife who used to offer him rich and pure fruits of the garden shall one day offer him to eat of the forbidden tree and that the same woman whom Jehovah Elohim had himself given him for an ' help-meet' (Gn. 2 : 18) shall one day lead him to transgress against his Lord.

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The innocence of Adam is also evidenced by the fact that when Jehovah Elohim read out the charge to him saying " Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ? " (Gn. 3 : 11) Adam pleaded " The women whom thou gavest to be with me, she gave me of the tree, and I did eat. " (Gn. 3 : 12).

Thus Adam does not confess having wilfully eaten of the tree. On the contrary he advances the plea that he could never imagine that the woman whom Jehovah Elohim had himself given-him to be his " help-meet " shall one day cause him to eat of the forbidden tree.

This plea seems to have gone home with Jehovah Elohim who thereupon turns from the man to the woman saying :—

" What is this that thou hast done ? (Gn. 3 : 13) ; And the woman pleads guilty saying :—

" The serpent beguiled me, and I did eat." (Gn. 3 : 13).

It is important to note here that the question put to the woman was that—what was it that she had done in *that she had given Adam to eat of the forbidden tree* ? but in reply instead of saying that Adam had wilfully and knowingly eaten of the tree and was responsible for his own act, she says :—

" The serpent beguiled me and I did eat. " (Gn. 3 : 3). Thus she attributes Adam's act to herself for Adam unlike herself was perfectly ignorant of the fact that the fruit he ate was that of the forbidden tree. Hence as far as the question of transgression and sin is concerned the eating of the fruit by Adam was an act of the woman.

If this statement is not subjected to this straightforward interpretation, it would lead to great confusion for the answer given by the woman shall have no bearing on the question put to her.

She was asked to state why had she given Adam to eat of the forbidden tree. To this she says : " The serpent beguiled me and I did eat." (Gn. 3 : 3).

Now this is no answer to the question put to her unless it is presumed that she takes upon herself the complete responsibility of Adam's act, so much so shat she regards it to be a part and parcel of her own action.

Indeed if the woman had brought it to the notice of Adam that the fruit she had given him to eat was that of the forbidden tree, it was a good defence for her to rely upon and she would certainly have put it forward as a mitigating circumstance, if for no other purpose. But the fact that she puts up no such defence coupled with the fact that she owns up, proves conclusively that

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Adam did not intentionally and purposely eat of the forbidden tree.[1]

This point in the Genesis story is so clear that even St. Paul[2] had to concede it. Thus he says :—

"And Adam was not deceived, but the woman being deceived was in the transgression." (I Timothy 2 : 14).

2. Even the act of God absolves Adam. The punishment prescribed for eating of the forbidden tree was that :

"in the day that thou eatest thereof thou shalt surely die." (Gn. 2 : 17).

But instead of dying the same day Adam lived for over eight hundred years after he had eaten of this tree. (Gn. 5 : 4). Hence we find that the eating of the tree by Adam was not regarded by Jehovah Elohim as an intentional act for had He regarded it as such He would have visited it with the prescribed punishment.

3. Sin comes after the knowledge of good and evil. Where there is no such knowledge there is no sin. We cannot call into question the act of an irrational child, an insane person or an animal and call it sin, for the Law is based on knowledge and where there is no knowledge there is no Law. Ignorance of Law may not be an excuse but the absence of knowledge of good and evil is a valid excuse. The difference lies in not knowing and in not being able to know.

Hence even though we may assume that Adam intentionally and wilfully ate of the forbidden tree, we cannot call it a sin, for as long as he had not eaten of the tree of the knowledge of good and evil, he knew not what good and evil were and *hence he was not subject to the Law*.

It is foolish to say that he sinned in transgression when he was at a loss even to distinguish good from evil.

It is perhaps for this reason that nowhere in Genesis has the transgression of Adam been described as sin. The question is did Adam ever commit a sin during the remaining eight hundred years of his life after he had eaten of the tree of the knowledge of good and evil and had come to know about them ?

If not, and certainly not, then how is it fair to term as sin an act which preceded the knowledge of good and evil ?

In view of the above analyses every jurist shall agree that the divine verdict—

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[1] It shall be with advantage to mention here that the Holy Quran regards the act of Adam as an unintentioned omission. Thus it says :
"We had made a covenant with Adam, but he forgot it and We find no intention behind his action."

[2] Is it not strange that even though St. Paul finds Adam's act to be a transgression of the woman yet he convicts him and all the human race because of it ? (Romans 5 : 12n.)

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" Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I cammanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; " (Gn. 3 : 17) is completely blind to the requirements of justice.

Adam was never ordained not to hearken unto the voice of his wife. Rather the fact that Jehovah Elohim had himself given her to him as a " help-meet " (Gn. 2 : 18) implied that he should hearken unto her voice. Hence Adam could not be convicted simply for hearkening unto his wife unless it were found that in doing so he intentionally had turned a deaf ear to the divine commandment. But as we have abundantly proved in the above lines, there is nothing on record to show that Adam had intentionally transgressed the divine commandment.

It seems as if like all other absolute monarchs, who condemn such persons whom they find to be injurious for their administration by trumping up false charges against them, Jehovah Elohim sentenced Adam for a pretext while the true reason was that—

" The Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever : "

" Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. " (Gn. 3 : 22—23).

It is, however, to be regretted that in order to turn Adam out of the garden of Eden Jehovah Elohim could not hit upon a scheme other than one which became Him not. In the first instance He had to regard a worthy act to be an unworthy one and declare the tree of wisdom to be a forbidden tree and then out of sheer absolutism and high-handedness He sentenced one who was completely innocent to transportation for untenable charges of transgression and treason.

Allah indeed is too high to stoop so low.

It is to be noted that Jehovah Elohim's unjustifiable behaviour towards Adam is not an exceptional act, for it is a common thing with Him to punish without rhyme or reason for acts not committed Thus he " reconpensest the iniquity of the fathers into the bosom of their children after them. " (Jeremiah 32 : 18).

It is as a result of the same passion that He has condemned the whole human race for a presumed sin of Adam.

Hence when according to His jurisprudence the whole human race could be rightly condemned for a presumed sin of Adam, how can we the poor and humble creatures make bold to cross question Him as to why did He condemn Adam for an unintentional omission on his part. Such are His Laws and we cannot but submit.

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If He can condemn the entire human race for an unintentional act of Adam why can He not condemn Adam for a wilful transgression of the woman, especially when she be " one flesh. " (Gn. 2 : 24).

All this shows beyond all reasonable doubt that Adam stands absolved of the baseless charge of sin levelled against him, although even as such the transgression of the woman has been visited upon him according to the Law of Divine Justice—the climax of which Justice is to be witnessed in the Doctrine of Condemnation – wrongly described as the Doctrine of Atonment, the bottom whereof is knocked out as soon as it is found that Adam sinned not.

SALAH-UD-DIN

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MOSLEMS IN CHINA

The statistics for Moslems in China can only be approximated, as no official religious census has been taken, but there are about ten million in the eighteen provinces and about six million in Inner and Outer Mongolia and the outlying provinces of Sinkiang and Manchuria. The greater number of these are found in the North-West provinces of Ningsia, Kansu and Tsinghai, in the provinces of Yunnan, Shensi, Chihli and Honan, and in such cities as Peiping, Nanking, Tientsin, Tsinan, Kaifeng, Sian, Chengtu, Kunming, Kweilin, Hankow and Canton. In Peiping before the Japanese occupation there were thirty-six mosques, and in one of them was the headquarters of the Moslem Forward Educational Movement (since moved to the West). There are mosques from Canton to Peiping, from Shanghai to Chengtu, from Hong Kong to Tihwa. In several centres there are mosques for women—perhaps just an "upper room" with a simple *mihrab*, no *minbar*, but clean matting on the floor. Always attached to the mosque is a room for ablutions, usually with a kerosene-tin hand-pulled shower, under which the women shampoo their hair as well as make clean the rest of their bodies. There are seminaries for women as well as those for men (we have met women *ahungs* from Kaifeng), and Koranic schools for children, where the recitation of the first Surah of the Koran will astonish and delight the students and teacher.

There has been an active Moslem press throughout China, and at one time before the War there was a regular broadcasting hour in Shanghai, and I believe there is one now from Chungking. In 1927 the Nationalist Government decreed that all schools should register with the Government and any religious teaching in the curriculum was proscribed. Most of the schools - Christian and otherwise—complied with the regulations, but the Moslems closed their schools rather than lose the privilege of teaching the tenets of their faith. A few years later the editor of a paper in Nanking published an article in which the ancestors of the Chinese Moslems were described as pigs, which statement so infuriated the Moslems that they protested to the Nanking Government, ordered the paper suppressed, the editor punished, and demanded religious liberty, including the privilege of opening the schools and having the curriculum they desired. All this was granted, for the Moslems were a force to be reckoned with, as the Chinese had discovered to their sorrow in the costly rebellions of the past. Also, Chiang Kai-shek had a Moslem General, Pai Tsung Hsi of Kweilin, who needed to be propitiated at the time. (Since then he has been a staunch member of the Nationalist Government and one of China's most trusted generals.)

For over a thousand years the Moslems have been in China and have been the one foreign element that has not been absorbed